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Main St., opp. 1st Nat. Bank. JACKSON, OHIO.

WATCHES, CLOCKS, JEWELRY,
SILVERWARE AND SPECTACLES,
For sale very low, by
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Having had long experience in our trade, we guarantee satisfaction to our Customers. Highest market price paid for country produce.

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Makes four large bou-ton Pictures for 60 cents.
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Coal furnished for Blacksmithing. Corner of Chillicothe and Water streets.

STOP AT THE
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For it is the "Boss" place to get a good square meal; and the place to stay at, while attending the Fair.

AT REASONABLE RATES.
DO NOT FAIL TO TRY THE

HOTEL DE GIBSON.

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DRY GOODS,

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Fancy Goods, Notions, and everything needed in town or country. New Goods received every week. Will not be undersold. Country Produce bought and sold.

Goods Delivered Free of Charge in Town.

MAIN ST., OPPOSITE COURT HOUSE.

[Written for the Daily Standard.]
MORNING.

BY T. F. MOORE.

Now sweetly comes the summer morn.
The breeze is stealing through the corn
Whose mournful rustle seems a moan.
While in the vapor's thickening gloam
Is heard the lark and thrush's song,
Who first in young creation's throng
Did mount the blushing infant sky
And sing the praise, with gladsome cry.
Of Him who is the power sublime
That guides the spheres' melodious chime.
Through misty early light is seen,
As through a half-enveloped screen,
Aloft, the stars' pale lingering light
Like dew-drops on the robe of night;
And now the shadows fade away,
And bright appears the god of day
Above the high hills' towering steep
Along whose summits glories creep,
And down each dale, till o'er the stream
The wave saluting, brightly gleam
The lights from Phœbus' golden car.
Whose brilliant beamlets shine afar:
And thus is born the Summer day,
A unit in creation's play.

It is now twenty-five years since the farmers of Jackson county commenced holding Agricultural Fairs. The first fair ever held in the county was held October 3d and 4th, 1855. It was held near where Trago's brick yard is now located. It was then a grove, and owned by Abraham French. W. T. McClintick made an address. We attended that fair, and have attended every one held since that time. That fair was a small affair, and the premium list afterwards published, showed that only \$63.50 was paid as premiums. There were several diplomas given. Thomas W. Leach got the largest premium \$4.00, for the best yield of corn, one acre and 134 rods, which yielded an average of 120 bushels to the acre.

Many of the persons who took an active part in that fair are gone, and some of them are dead. H. C. Messenger was secretary. He has been dead many years. The following named are also dead: S. G. Montgomery, G. B. Walterhouse, George Poor, Jonathan Walden, Mrs. J. J. Hoffman, Miss V. A. Wooster, Wm. Mercer, Robert Perry, Samuel Dickson.

The following are gone, and some of them may be dead: Alex. Spurrier, John Thompson, Jared Stephenson, Alex. Gratton, Wm. L. Phillips, H. W. White, A. Crooks, C. H. Warren, R. C. Hoffman, Miss Frank White, Mrs. W. H. C. Jenkins, J. B. Wood, J. R. Day and Milton Smith.

THERE have been reports from several parts of Kansas that there was much destitution and suffering, caused by the dry weather. This was said to be the case in the newer counties, and Stafford county was especially named. Dr. W. S. Tyrrell, formerly residing at Oak Hill, in this county, in writing to renew his subscription to the STANDARD, says:

"The dry weather caused a failure in the wheat crop this year and last, but we are having good rains now, and summer crops are looking well. Some pieces of corn were damaged by a dry spell a few weeks ago, and the chinch bugs, but they are done now. We thought Garfield and chinch bug would take the State. Think so yet, minus the bugs. You have so much politics now or I would write a letter for the people of Jackson county, informing them of times in Kansas."
WM. S. TYRRELL.

It is claimed by some medical men that smoking weakens the eye-sight. May be it does; but just see how it strengthens the breath.

PROFESSOR: "What are the constituents of quartz?" Student: "Pints." A bland smile creeps over the class.

"The Pride of the Fair!"

We had a conversation, not many days ago, with a jolly, good-natured foreigner. There was a large crowd in town, and the conversation turned upon the management of crowds, duties of policemen, &c. Presently my friend, warming up with his subject, said:

"Ye don't know anything about fun in this country. In the old country there was a fellow of my acquaintance used to come twenty miles, just to be at the Fair. He would fight all day, and go home happy at night. There was no man could whip him. He was the PRIDE OF THE FAIR!"

It is a noticeable fact that the many public gatherings throughout Jackson county are having an influence for good. The Musical and Literary contests, the basket-meeting, lectures, Sabbath School gatherings, etc., as well as the County Fairs, do great good by calling our people together, enabling them to become better acquainted, and in every way tending to elevate the people, and create higher aspirations, and a nobler public sentiment.

[Scientific American.]

The Eating of Clay.

Among the extraordinary passions for eating uncommon things, says Prof. Johnson (Chemistry Common Life), is to be reckoned that which some tribes of people exhibited for eating earth or clay. For instance, in Western Africa, the negroes of Guinea have been long known to eat a yellowish earth, there called *CAOTAC*, the flavor or taste of which is very agreeable to them, and which is said to cause them no inconvenience. Some addict themselves so excessively to the use of it, that it becomes to them a kind of necessity to their lives—as arsenic does to the Syrian peasants, or opium to the Theriak—and no punishment is sufficient to restrain them from the practice of consuming it. When the Guinea negroes used in former times to be carried as slaves to the West India islands, they were observed to continue the custom of eating clay; but the *CAOTAC* of the American islands, or the substance which the poor negroes attempted in their new homes to substitute for the African earth, was found to injure the health of the slaves who ate it. The practice was therefore long ago forbidden, and has now probably died out in the West Indies.

In Martinique a species of red earth or yellowish tufa was still secretly sold in the markets in 1751; but the use of it has probably ceased in the French colonies also. In Eastern Asia, a similar practice of eating earth prevails in various places. In the island of Java, between Sourabaya and Samarang, Labillardiere saw small square reddish cakes of earth sold in the villages for the purpose of being eaten. These were found by Ehrenberg to consist for the most part of the remains of microscopic animals and plants, which had lived and been deposited in fresh water. In Runjeet Valley, in the Sikkim Himalaya, a red clay occurs, which the natives chew as a cure for the goiter. The chemical nature of the substance has not been examined. In Northern Europe, especially in the remote parts of Sweden, a kind of earth known by the name of bread meal, is consumed in hundreds of earthenware, it is said, every year. In Finland a similar earth is commonly mixed with the bread. In both these cases the earth employed consists for the most part of the empty shells of minute infusorial animalcules, in which there cannot exist any ordinary nourishment. In North Germany, also, on various occasions, where famine or necessity urged it, a similar substance, under the name of

mountain meal, has been used as a means of staying hunger. In South America, likewise, the eating of clay prevails among the native Indians on the banks of the Orinoco, and on the mountains of Bolivia and Peru. Humboldt states that the earth eaten by the Otomac Indians, on the Orinoco, is an unctuous, almost tasteless clay—true potter's earth—having a yellow-gray color, in consequence of the presence of oxide of iron. This they select with great care, and they are even able to distinguish the flavor of one kind of earth from that of another. At the periodical swelling of the river, which lasts from two or three months, and when all fishing is stopped, they devour immense quantities of earth. An Indian will eat from one-quarter of a pound to one pound and a quarter of this food daily. A similar practice prevails in the hill country of Bolivia and Peru. Dr. Weddell saw a species of gray colored clay exposed for sale in the markets of La Paz, on the Eastern Cordilleras, and which was called by the native name of *PAHSA*. The Indians, who are the only consumers of it, eat it in large quantities with the bitter potato of the country. They allow it to steep for a certain time in water, so as to form a kind of soup or gruel, and season it with salt. At Chiquisaca, the capital of the State, small pots made of an earth called *CHACO* are exposed for sale. These are eaten like chocolate. The eating of certain varieties of earth or clay may therefore be regarded as a very extended practice among native inhabitants of tropical regions of the globe. It serves, in some unknown way, to stay or allay hunger, stilling, probably, the pain or craving to which want of food gives rise. It enables the body to be sustained in comparative strength with smaller supplies of ordinary aliment than are usually necessary; and it can be eaten in moderate quantities, even for a length of time, without any sensible evil consequences. A fondness even is often acquired, so that at last it comes to be regarded and eaten as a dainty.

Hearing From the Stay-at-Homes.

An actual count, not long ago, showed that ten orthodox churches in Boston, with a seating capacity of some 8,000, had but little more than 3,000 persons in attendance on a pleasant Sunday morning. It cannot be denied that a similar state of things prevails all over the land. Here and there a church is crowded; a few others are always comfortably filled; but as a rule the congregation might be doubled without exhausting the seating capacity of the churches.

There has been a good deal of theorizing about the cause of this fact. The Boston Herald, of a late Sunday, undertook to give a practical solution of the mystery. It sent its reporters about the city to ask those who do not habitually go to church the reason why they stay away. People of all occupations, and of all degrees of wealth and culture, were included in these "interviews." The answers were instructive. Many gave no reply but the brief and honest one, "Because we don't want to go." A few stay away because they do not believe the doctrines of the Bible. A great many spoke sneeringly of the character of church members; one man of this class saying, "I have enough to do with church members on week days to let them alone on Sundays." Others had been made disgusted with church-going by the overstrictness of parents during their childhood. Others declared that they could not afford to attend the churches they wish to attend, because of the high pew rents and the extravagant style of dressing that prevailed in them, and they would not go to other churches. Only one man alleged poor preaching as an excuse; he declared that he never heard

anything fresh or helpful when he did go to church. He must have been peculiarly unfortunate, or must have a peculiarly profound and broad culture, if his complaint is well-founded.

Two facts well worth considering run through the two columns of "interviews" given by the Herald. The first fact is, that Christian people are in large part responsible for the non-attendance of others on public worship. There is more force than there ought to be in the plea, "I can't afford to go to church." We are speaking, let it be remembered, of churches in our large cities. It is impossible for a man of moderate means and ordinary self-respect to attend many of these churches. Even if he can afford to rent a pew—which in many cases is wholly out of the question—his family cannot dress in the silks and diamonds flaunted by the rich dames in the congregation. If he is a Christian man of firm principles, he may continue to attend in spite of the mortification he is compelled to undergo, but it takes a good deal of grace to induce him to do it. This is a thing that ought by all means to be speedily remedied.

The other fact is, that few people—even among those who have had a Christian training in youth—have any conception that church-going is in any sense a duty. If they can enjoy the service they go, otherwise they stay at home. They decide the whole question, about as they decide whether they will go to a concert or a lecture. As to their owing any duty to themselves or to God in the matter, that idea seems never so much as to occur to them. Somebody must be responsible for this lack of conviction. Is there enough teaching in the family and from the pulpit of the duty of church-going? Do not even Christian people regard it as an optional thing, to be done or not as the whim seizes them? The empty pews of the churches give an eloquent answer to these questions.

It comes, then, to just this: Christian people have themselves largely to thank for the shabby attendance on public worship that is so frequent. This is not to deny that there are other causes at work. But until Christian people remove the obstacles placed by themselves in the way of church-going, there is little use in inveighing against any other supposed causes of hinderance.

The Hideous Face of War.

In the excitement of battle the fall of a comrade is scarcely heeded, and half a company might be wiped out and the other half fight on without the knowledge of it. It is only after the loud-mouthed cannon and the murderous musketry have ceased their work that the hideous face of war shows itself to make men shudder and turn away. Soldiers who have not gone over a battlefield, or been of a burial party, have missed half the grimness and awfulness of war. After Gettysburg, one of the Union burial parties buried eighty Federal soldiers in one trench. They were all from a New York regiment, and all seemingly fell dead at one volley. They were almost in line, taking up but little more room than live men. All were shot above the hip, and not one of them had lived ten minutes after being hit. Here lay what was then a full company of men, wiped out by one single volley as they advanced to the charge. Some had their muskets so tightly grasped that it took the full strength of a man to wrest them away. Others died with arms outstretched, and others yet had their hands clasped over their heads, and a never-to-be-forgotten expression on their white faces.

If you wish to take care of your health, take care.

Read the Daily Standard!